to bring chairs, tables, food and attendants for the sum of Re. 1/4 per head. The tune which was written to sing sentimentally of the Isle of Capri now sang, with romping glee, the English names of these delicacies:

533 177. 54 369

Vi-ta-mo, co-co *hnin amyo son myi*
Ham pattie, cream roll *hnin* cold coff-ee,
Columbia *dat pya hnin htè hso myi*,
Plain cake *hnin* Gold Flake *le kyamma wè myi*.
Etc.....

Vitamo, cocoa and all kinds you'll see,
Ham patties, cream rolls and cold coffee
With Columbia record playing merrily,
Plain cake and Gold Flake will I buy for tea.

Expensive things, expensive things of all kinds for eating,
I'll order from a restaurant for this fashion meeting.
Sit up round a table in gathering so hearty,
A very respectable tea-drinking party.

Don't eat of Burmese comestibles,
They are so indigestible.

On the other hand the lilting tune of the Campdown Races was slowed down to sing:

Chit-te thu ko tway hma tha,
Seik pyaw,
Aye da.

Only when you see the loved one,
Heart is happy,
Mind at rest.

369 177. 53 204 538

Compared to dwellers of country towns, Yangonthu not only went to the cinema oftener, but also read a good deal more, probably in the absence of so many happy-eating-gatherings and charity feasts. There were four daily newspapers in Burmese and a few which appeared bi- or tri-weekly. The daily paper provided a lot of reading matter for the average person; a grandaunt of mine made it a daily institution to sit on her verandah with a bottle of lemonade and the *New Light of Burma* whose 24 pages were filled with international news, home politics, articles on the economic development of the country and attacks on abuses prevalent in social life, exhortations to good behaviour to the younger generation, reports of cases of a scandalous nature, just like a popular daily anywhere in the world. But in Burma there was no distinction such as exists between a paper which tries to keep a dignified

face, like the London *Times*, and papers which make sensational interest their strong point. Similarly, poetry and clear prose were not the monopoly of a class of intellectuals, although certain periodicals such as the *World of Books* endeavoured to contain only literary excellences; wit and vivid description could be present in the tuppenny novels. These two anna novels were largely drug-like and pornographic in nature. There was a great trade in them, about 30,000 being sold annually in Rangoon. Mobile circulating libraries functioned in the person of hawker boys who went round to houses, selling them at two annas each, returning the next week to buy the used copies back for one anna and selling a fresh lot. They also brought monthly magazines containing articles on a fairly wide variety of subjects. The following is a sample of the contents of one such popular magazine—costing 8 annas and read by all who read the tuppenny novels—*Kyi-Pwa-Yay*, PROGRESS-PROSPERITY, for September 1941.

177. 53 204 538

Title	Description
Don't fear war	.. Wars are in the natural order of things, and we must not fear them but be ready to encounter them.
The Myook	.. Comic Verse.
Love and Vanity	.. Translation of English story with a moral.
Inscriptions of Pagan Period	.. Descriptive account of inscriptions in Pagan.
Win on Every Throw	.. Short story, set in gaming houses of Chinese quarter of Rangoon.
The True Burman	.. Instalment of series on muscular development.
Two Blossoms	.. Short story of a doctor's family in country town.
Impermanence of States and Races	.. Warning that the Burmese race may die out with wholesale settling of foreigners.
Biggest of their Kind	.. Information tit-bits.
Miss Fiery Temper	.. Love story of a bazaar girl.
Tour in Arakan	.. Factual and humourous account of visit to Arakan.

177. Villager .. Short story.
53 Are we seeing aright? .. Attack on prolonged nat-festivals at
•204 pagodas, as endangering physical
538 and moral welfare of people, including attack on worldly members of monkhood.

541 Horse-racing in Rangoon was a foreign importation, but nevertheless
177. the stadium was always filled, not only with the fashionable section in an
54 enclosure but also with rows of four-anna spectators who had been col-
369 lected from all the streets of the town by the privately-run Burmese buses which tore along on race days, with two "spares" (spare-men in addition to the driver) hanging out from the back step and shouting to all they passed: "Race-a-ko, Race-a-ko! Race-course, race-course." But in the country the traditional boat racing was still alive. Boat races were held in every village which had a stream or river, as an annual event after the Lenten season. Long narrow canoes built in the village itself were rowed by twenty-two men and put out in rivalry between quarter and quarter, or between one village and another. At Ye the upper street and lower street put out boats bearing names of prowess or aquatic grace. The cheering and betting raged more furious and wild with the manner of the finish: the winning post was a boat in the centre of the stream, equidistant from the tracks of each boat, and across this was laid a hollow cane sticking about three feet out on either side. Through the hollow was thrust the prize *pan*: flower (of victory), a stick with a flag on each end. The winning crew was to seize this flower before it could be called victorious, and thus a dead-heat often sent both crews tumbling into the water as they wrestled for the prize.

525 Burmans are said to have an irrepressible gambling spirit, even when no money is laid on. A stock example quoted by foreigners of the Burman's readiness with a dah in his hot temper, gives as provocation the anger worked up between two men who sit idly in a tea-shop, and for lack of amusement bet on the number of flies which will settle on the sugar bowl. I prefer the story of two street urchins, who saw two monks walking before them, sedately, with downcast eyes and steady pace, as monks should walk. "Look," says one idle urchin, "there are two hpongyis. You look at the one on the right, I'll watch the one the left. I bet you my hpongyi walks faster than your hpongyi." The monks ignore this, but soon begin to hear: "My holiness is going faster!" "No' mine!" Unobtrusively, each hpongyi tries to walk quicker and yet with dignity. The boys get thoroughly excited now. "*My* holiness!", "No, *my* holiness!" Soon the astonished spectators see two hpongyis

In Standard 1A, numerals up to one hundred and the various arithmetic operations are taught. Reading is done from a primer which contains fifteen commandments of the Buddha in Pali, with Burmese translations. In addition, a more advanced reader is used, containing sermons of the Buddha in both languages. The children in this class range in age from six to thirteen years, the average being nine. 872

The next class, Standard 2, provides further reading in the sermons and precepts of Buddhism, arithmetic ranging into high numbers, multiplication tables up to sixteen, and sums involving money. The geography of Burma is introduced. The pupils average ten and a half years.

More advanced arithmetic, reading of historical tales, and more advanced geography are included in the curriculum of Standard 3, the pupils of which average in age about the same as those in Standard 2. Hygiene is begun, literally called 'lessons to insure good health.' Besides cleanliness, the children learn proper postures for sitting, sleeping, and eating. Exercises in Burmese grammar are given by mass recitation -- which is the method of teaching all subjects. Another subject is the writing of letters and social invitations.

Children ranging from ten to fourteen years are in Standard 4. They use an advanced reader containing Buddhist sermons and history. Their arithmetic includes weights and measures, land measurement, and simple interest calculations. There is more emphasis on writing of letters and essays.

The school building is simply a vacant house. The entire school group is assembled at the same time, seated on the floor. The lessons of the different standards are recited one after another. While one standard is engaged in recitation, the other pupils are expected to study, or at least remain quiet. On the religious duty days, and of course on the holidays, the school is not in session.

This school contributes to the literacy of the village, although in large measure the high literacy here and generally in Burma, as compared with India and China, is attributable to the monastic schools. In Tadagale, 357 of a total of 640 persons, eight years of age and above, on whom literacy data could be secured, were literate. This is 55%. The criterion of literacy employed was ability to read a newspaper in some language. Of the 331 men in this number, 251 were literate, or nearly 76%. Women, however, were only 31% literate. Literacy in English is rare in the village; there were but twelve persons who could read an English language newspaper, and of these, nine were men. 872 242

Tadagale's proximity to Rangoon, where several newspapers are published, gives villagers access to the press. In fact, a few vendors of the metropolitan newspapers sell them in the community. Few persons buy them, but these copies receive very wide circulation. A survey of newspaper reading, carried out among those claiming literacy indicated a frequency range from zero to daily reading of newspapers. The largest group, nearly a third, both men and women, read a paper once or twice a week, while another 20% read one twice or three times a month. 10% reported never reading papers, while 16% claimed to be daily readers. 252 204

Intergroup Relations

As indicated earlier, about 6% of the population of Tadagale consists of Indians, some of them born in Burma. The Indian inhabitants came to the village 563